

ЮНАЦТВО



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ЮНАЦТВО — Домініяльний орган Українського Католицького Юнацтва.

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З любови до тебе зроблю все!

Історія людського життя доказує нам про правдивість цього твердження. Батько для дітей зробить все — бо любить. Мама за дітей життя віддала б — бо любить. Брат для сестри; сестра для брата; приятель для приятеля; наречений для нареченої, зробить все, готовий на велику жертву й посвяту, бо любить...

Ми любимо свій орган "Юнацтво." Зробім для нього все, що в нашій силі. Найменше, що можемо зробити, то відновити свою передплату зараз. Але то замало. Кожний член У. К. Ю., кожний передплатник нехай постарається зеднати більше передплатників, бодай одного. Покажім нашу любов ділом.

Тепер на початку шкільного року, нового сезону праці зачнем завзятий "драйв" за поширенням "Юнацтва", щоб в нашій околиці не було ні одного хлопця, ні одної дівчини без "Юнацтва."

Покажім, що любимо свій орган і зробім для нього все. Вже починаю.

"Слухай, Мері! Маєш "Юнацтво"?"

"Ні! Я не знала, що таке є."

"Давай одного доляра."

"О. К."

Вже є одна передплата; хто слідуючий.

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ЮНАЦТВО YOUTH

Рік V. Число 9-10.

Едмонтон, Алберта

Вересень-Жовтень, 1949.

WEDDING BELLS RING FOR DOMINION U. C. Y. PRESIDENT



Our Dominion President, Miss Beth Myzak, became the lovely bride of Mr. John Pedora. Both are of Winnipeg. The U. C. Y. across Canada congratulate them and wish them a long and happy life.

Преосв. Кир Ніль закликає до молитви на Вервиці

Промовляючи недавно до 300 священників і світських людей Преосв. Кир Ніль Саварин сказав, що “похід вервичної молитви є спільним завданням як римо-католиків, так також і католиків українського обряду.”

“Ми тут нині зійшлися у справі надзвичайної ваги,” казав Владика, “в справі змагання поширити молитву на вервиці по всіх наших домах. Вервична молитва є питома нашому народові вже довгі століття.

“В давнині, коли київське князівство найкраще процвітало, звичай відмовлення вервиці був спільний всім тодішнім монахам.

“Свята традиція вервиці була передавана з покоління в покоління як рідкий скарб, переданий монастирськими церквами церквам вірних, а ними родинам, щоб усі віддавали небесній Матері належну їй почесть.

“Нині ми маємо щастя бачити вервицю не тільки у руках монаших осіб, але й у руках многих християн, що живуть в родинях.

“Один з красних наших народніх звичаїв є посвячувати місяць травень на особливіше почитання Марії через щоденні вечірні набоженства в її честь. Коли приходить місяць жовтень, ті самі люди спішають вечерами до церкви з вервицями в руках, щоб прославляти Марію.

“Молитва на вервиці, це не лиш гарний переданий звичай, але це також є й гаряче бажання Пречистої Диви, яке Вона дуже часто недавніми часами виявляла. Ще в XVI-ім віці Матір Божа обіцяла невичерпане джерело ласк Божих всім тим, що вірно відмовляють вервицю. В Люрді Вона висказала це бажання вісімнадцять разів. Повторювала його також у явленнях у Фатимі. Вселенські Архієреї останніми часами пригадували вірним при різних нагодах про це бажання Марії. Папа Лев XIII поручав молитву на вервиці цілому світові дванадцять разів. Папа Пій XI видав у справі вервиці окрему енцикліку. Теперішній Святіший Отець часто також поручає цю практику. Замітне це, що він при прощанні всіх, що його відвідують, дає в дарунку вервицю.

“Коли тепер ціла західна Канада під проводом своїх двадцять єрархів звернула особливішу увагу на відмовлювання спільної родинної вервиці в цих непевних часах, ми повинні скористати з їхніх заохот та відмовляти вервицю спільно по наших родинях радо й з вдячністю.

“Ми сильно віримо, що всі вірні українського походження в додатку до їх прекрасних богослужень, гарних церков, різьбарства, малярства, поезії, ікон, чудотворних образів виявлять ще більшу славу й нові джерела своєї любови до Бога через щоденну спільну молитву на вервиці.”

Queen of Heaven Returns to Earth

Three Times to Plead for Rosary

By Rev. Jerome R. Lawyer, C.S.C.

In the last one hundred years, Our Blessed Mother has appeared to men three times, and each time she has brought Heavenly gifts — a Heavenly message and a Heavenly weapon against evil.

The gifts are the thousands of miracles which have attended Her coming.

The message is simple and realistic — Penance, Penance, Penance.

The weapon is a beautiful prayer: Mary's Rosary.

WEeping FOR MEN'S SINS

In 1846, on the Mountain of La Salette, two little shepherd children saw Mary. Seated on a rock, her elbows resting on her knees, her face buried in her hands, she was weeping bitterly. To the frightened children she gave the reason for her tears: The sins of men and their neglect of prayer.

A few short years later another little girl, Bernadette, of Lourdes, saw Mary and talked to her not once, but eighteen times. While thousands watched in reverence and awe, Our Lady asked Bernadette to tell the people to do penance and to kneel and say the Rosary with her for the sins of men.

In our own century, while men were busy killing each other on the battlefields of the First World War, Mary came again, this time to three Portuguese children of the Village of Fatima. Six visits she made, six times she brought her warnings: We must repent of our sins . . . we must say our Rosary. Who was she? the children asked. "Our Lady of the Rosary."

ALWAYS TO CHILDREN

In these three great appearances of Mary in our time, three facts stand out as particularly striking. When Mary came, she came always to children. When she was asked how men could avert God's anger, her one answer was penance. And when she told us to pray, she said to pray the Rosary.

That children saw Mary when grown-ups could not, should certainly not surprise us. Truly, she is the mother of us all, but the pure hearts of little ones are most worthy of looking on her. That penance should be her message is not astounding.

What does make us pause, however, is Mary's choice of the Rosary, out of all the prayers of the ages and all the wealth of the liturgy, as the prayer for our times and our problems.

Look at your beads. Those six Our Fathers and fifty-three Hail Marys, said faithfully and devoutly, have a power with God second only to Holy Mass and the Sacraments.

THE POPE'S EXAMPLE

Our own Holy Father, Pius XII, during a reign which has seen only war and hate and constant attack on our Catholic faith, has impressed

even the enemies of religion by his ability and sanctity. Many are his problems, as he strives to protect and expand the Church of Christ.

Sometimes we wonder how any man can carry, day after day, the weight of responsibility which is his. Where does he look for strength? To Our Blessed Lord, of course, whose vicar he is. But to someone else, too.

Each day he gathers the papal household together to recite with them the Family Rosary. By his own humble example, the representative of Christ on earth drives home to families everywhere what he thinks of the power of the Family Rosary.

Do you realize what we shall be doing, when at the end of our Crusade we pledge ourselves to the daily Family Rosary? We shall kneel in spirit each day with our Holy Father. With him we shall finger Our Lady's beads and ask her to protect our homes and the world.

We shall align ourselves with Dominic and Bernadette, with the saints of the ages, with the priests and popes of the Church, with the countless Family Rosary families of the past — take our places in a never-ending crusade which cannot be withstood, for its strength is the strength of Mary's Rosary.

Non-Rosary Families

Some good Catholic homes do not have the custom of the Family Rosary simply because no member of the family has the initiative to plead for its introduction. A peculiar feeling of embarrassment seems to prevent even zealous Catholics from bringing up the question of family prayer. Pleas are eagerly heard by members of these families and their readiness to begin the Family Rosary is surprising.

If they have any objections or difficulties, they will probably be of this type:

a) "There is no time!" Our Lady asks us for just ten minutes of the twenty-four hours God gives you every day. Every Catholic — even children — should be saying the Rosary daily. Saying it in the family circle requires no more time and much less effort. It is easier for the children.

b) "The family is never together." In very rare instances this may be true. Generally there will be some time during the day when at least two of the family can recite the Family Rosary. The Family Rosary should have a stated time set apart for it. All who are at home at that time should say the Rosary together.

c) "The Rosary said privately is sufficient." Family life is in mortal danger and will be saved only by united family action. In these times no amount of individual prayer can substitute for family prayer.

d) "I do not know what a Rosary is!" You have often seen a cross hanging from a string of beads. That is the Rosary. It has been used by writers and artists for centuries, and more recently by photographers and movie directors, as a prop signifying prayer. We see a pair of hands, usually worn and wrinkled, clasping a string of beads, and an impression is conveyed. The onlooker may not know what prayers are being said or to whom they are directed, but almost everyone will recognize the ROSARY, a string of beads signifying prayer!

e) "To whom is the Rosary said?" Nineteen centuries have not been

sufficient to recount the magnificence of Mary. Human as you and I, she became the Daughter of the Father, Bride of the Holy Spirit and Mother of Christ. A girl who walked most humbly on the earth and was crowned the Queen of Heaven. She is Jewish and she is Christian; she is a Virgin and a Mother; she is joyful and full of sorrow. The link that all men seek, the answer to the eternal mystery, she is our mediatrix at the Throne of God, forever.

f) "Why should we pray the Rosary?" Because Mary has revealed that it is the form of prayer most dear to her heart. It is a pledge of faith, a prayer to the Father, a tribute to the Trinity, a salute to Mary and a plea to her to help us NOW. — the only moment important in the eyes of God and at the hour of our death, when we shall await the Justice of her Son.

g) "Where may we say the Rosary?" Anywhere! Even in the oddest places and times. While walking or driving the car, riding in a bus or waiting for one, while scrubbing the floor or plowing the field, you can pray the ROSARY. When you can't sleep, the ROSARY will help you forget past troubles and future problems. It is an antenna dotted and dashed with beads which can carry your message to the Queen of Heaven from anywhere in this world.

h) "How do you say the Rosary?" Hold the Crucifix of the Rosary in the right hand, make the Sign of the Cross and say the Apostles Creed on the first bead. Then proceed in a set order along the entire chain of beads, making a complete circuit and saying one prayer on each bead, after the following manner:

Say one Hail Mary on each of the three small beads. On the large bead following the first set of three, say the Glory be to the Father and Our Father. A Hail Mary is said on each of the fifty small beads divided into five series of ten in each. On the large beads separated from the decades a Glory be to the Father and the Our Father are recited. After each Our Father announce the mystery — some event in the life of Our Lord and Our Lady — which you should think about while saying the prayers. There is a special mystery assigned to each decade.

i) "What are the mysteries of the Rosary?" There are three series of mysteries of the Rosary. They are as follows:

Monday and Thursday

- 1) The Annunciation.
- 2) The Visitation.
- 3) The Nativity.
- 4) The Presentation.
- 5) The Finding in the Temple.

Tuesday and Friday

- 1) The Agony in the Garden.
- 2) The Scourging.
- 3) The Crowning with Thorns.
- 4) The Carrying of the Cross.
- 5) The Crucifixion.

Wednesday, Saturday and Sunday

- 1) The Resurrection.
- 2) The Ascension.
- 3) The Descent of the Holy Ghost.
- 4) The Assumption of Our Blessed Lady.
- 5) The Coronation of the Blessed Virgin.

j) "Why do we use beads?" The beads are used as a means of counting the prayers. This method of praying is known and used for well over seven centuries. The word "bead" is simply the past participle of the Saxon word "biddan," which means to pray. When the custom sprang up of counting prayers by means of pebbles or dried berries joined loosely together, the word "bead" was applied to the counting instrument, which was called a "bead-string" or simply "the beads."

k) "Visitors often interfere in the recitation of the Rosary." The presence of visitors should never be the occasion for letting a day go by without the Family Rosary. No guest at your home, no matter what his religion may be, would want to feel that because of his presence in your home God and Mary are put aside for fear of embarrassing him. Experience has shown that the recitation of the Family Rosary in the presence of visitors has been one of the most fruitful means of spreading the Family Rosary to others.

Хто не працює, той дармує; хто хоче, той може!

І знову пройшов ще один сезон організаційної праці У.К.Ю. Всі заряди: Домініяльні, Провінціональні й місцеві рефлексують на працю минулого року й укладають пляни на слідуючий рік.

Зачинаймо відразу основно, пляново, цілим серцем віддано й з нестримним розмахом. Належно ночатий новий рік праці, напевно принесе успішний кінець.

Якраз тепер вся наша молодь рішає про стале місце побуту на цей рік. Одні остаються в дома, другі вибираються на працю, треті йдуть дальше до різних шкіл. Майже всюди є відділи У.К.Ю., тому треба на новому місці записатись в члени місцевого відділу й дальше працювати в організації. Члени поодиноких відділів в цім часі, нехай стараються зібрати всіх наших хлопців і дівчат в своїй місцевині до організації!

Збори відбувати бодай два рази на місяць стало, в точно означенім дні й годині з наперед обдуманом місцевим зарядом програмою. Кожного члена заангажувати до праці, що їй він радо й охотно може виконати.

Поодинокі комітети: духовний, освітньо-культурний і спортивно-забавовий нехай радяться, студіюють, плянують і оживляють свій відділ різними імпрезами, та додатньою працею.

Пресові рефенти нехай не жалують паперу і пишуть до "Юнацтва" про пляни, імпреди, працю і успіхи свого відділу. Нехай зберуть залеглі й нові передплати "Юнацтва."

В жовтні по всіх відділах мають відбутись вибори нового заряду на рік 1949-50. Виберіть відповідних людей до зарядів, бо від них залежить діяльність відділу. Звіт, імена членів заряду й інших членів з точними адресами належить прислати до Провінціональних Зарядів.

В той спосіб треба братись до праці відразу з початку, бо який початок, такий буде успіх.

Маємо буде собою велике діло, організаційний обовязок, багато важної праці, широке поле й велику відповідальність.

Маємо також велике число членів, багато енергії, сили, здібностей нагоди й охоти.

Використаймо це все на добро організації У.К.Ю., у своїй парохії, на потіху батьків.

Дорога Молоде! Працюймо в цьому році так, щоб не треба було встидатись при кінці року. Однак нашим мотивом в праці нехай не буде встид, але взнеслі ідеали У.К.Ю., добро, поступ і щастя.

PLAN OF ACTIVITIES

Autumn Season (October and November)

The Dominion Executive of the Ukrainian Catholic Youth of Canada has prepared and now presents its fourth Seasonal Plan of Activities for the Autumn Season for the months of October and November.

As mentioned before, if information in detail is required regarding any activity mentioned, kindly write to us at 49 Kennedy Street, Winnipeg, Man., and we will gladly help you.

SPIRITUAL

a) **Communion Breakfast** — Now that summer holidays are over and everyone has more or less settled down to another year of work and play, a splendid way to prepare yourself spiritually for the autumn season would be by way of a Communion Breakfast. Please refer to the March issue of "Youth" for details of this.

b) **Question Box** — We have had several glorious summer months in which to rest up and are now, no doubt, filled with renewed enthusiasm and have many questions to ask and suggestions to make. An excellent way to satisfy the urge to ask and suggest is still and always will be by having a question box. Set a date for this and have Father conduct this as outlined before.

c) **Closed Retreat** — We mention this to you once more as we feel it is vitally important that our young people become thoroughly acquainted with the idea of a Closed Retreat and gradually get into the habit of making one periodically. For those points that have tried this and succeeded, it is now time for another. Those, on the other hand, who tried and did not succeed — try again. Do not become disheartened. The beginning is not always easy. Another attempt should bring better results. As mentioned previously, form your Retreat Committee and with the aid of your Spiritual Director, go ahead with your plans. For those living in or close to Winnipeg, a Closed Retreat for boys and girls, separately, is being held in Winnipeg in October. All members 16 years and up are welcome. Any further information may be obtained from us at the above address.

d) **Library** — This suggestion has been made in the previous Plan of Activities and we again refer to it. A good idea would be to obtain some of Father Lord's pamphlets, also some books or pamphlets on the life of the saints. Further information may be secured by writing the Ukrainian Catholic Council at 49 Kennedy Street, Winnipeg, Man., who have available a wide selection of good literature.

e) **Pilgrimages** — If you have not as yet made a pilgrimage, there is still time for the weather is fine. For further information

refer to your previous Plan of Activities.

f) **Devotions** — The month of October is set aside for prayer on the Rosary. It is a beautiful devotion in honor of the Blessed Virgin. The devotion was started after the apparition of the Blessed Virgin at Fatima in 1917, in accordance with Her wish and its purpose — prayer for the conversion of sinners.

g) **Family Prayer** — Father Payton, of the U. S. A., is dedicating a life work to the propagation of a devotion to the Blessed Virgin — the rosary. He does not stop at that. He encourages Family Prayer. No doubt your Parish Priest has already spoken to you on this. We urge you to answer his plea, to start the wonderful practice of Family Prayer and to carry it through. Such a practice will strengthen the unity of the family and the character of the individual.

h) **Thanksgiving Day** — Thanksgiving Day falls in this season. Let us think of an appropriate way to express our thanks to Our Lord for the many blessings and graces bestowed on us.

i) **Christmas Advent** — This is a time set aside for us in which to adequately prepare ourselves for the celebration of the birth of Christ. As good Catholics we should observe this in accordance with the teachings of our Church.

CULTURAL

a) **Handicraft** — This embraces needlework for girls and woodcarving for the boys, not to mention the many other things which can be undertaken. Our talented forefathers handed down a wonderful heritage. Would it not be a shame if we neglected this? Encourage your members to do such work and, if you think a contest and rewards for the best work should prove an incentive for them, then by all means have one. A further suggestion is to make articles, having Christmas in mind. These will make gifts both lovely and economical.

b) **Dramatics** — Christmas is not too far distant and plans could be set now for the presentation of a Christmas Play by the club members. Rehearsals could be started shortly. Any information regarding plays could be obtained from the Ukrainian Catholic Council.

c) **Concert** — The cold weather will again be with us and we will not be so desirous of spending so much of our time out-of-doors. The preparation of a concert, therefore, would be very much in order, this to be presented during Lent. The Ukrainian Catholic Council has some very good material on concert work, which is available on request.

d) **Choral Work** — Perhaps your members would be interested in having an organized choir in your club. It is none too soon to start working on the idea right now. Another idea is an ensemble for the girls or a male chorus for the boys. Undoubtedly the parishioners would be glad to see what their sons and daughters are able to do.

e) **Discussion Periods** — After the business part of your meeting has come to an end, a general discussion might prove very interesting to all your members. An added attraction would be to have one of your members prepare a topic for discussion. The topic can be one of a vast variety of subjects such as: The life and work of one of our Ukrainian writers and composers; the history of the Ukrainian Catholic Church; history of the Ukraine, etc.

f) **Oratorical Contests** — This has already been mentioned in our Spring Plan of Activities and we want to remind you of the importance of retaining the Ukrainian language. There are those who envy anyone who can speak more than one tongue. Let us bear that in mind. The topic, here too, can cover various subjects such as current events, religion, history, politics, statistics, etc. However, whatever the topic is, your Spiritual Director should be asked for his opinion. Responsible judges should be selected and suitable prizes given.

g) **The Ukraine** — The word is dear to us because of our fathers, but how many of us know what lies behind it? One way to find out is to read — read — read. But, beware of what you read — for there are those around who would spread falsehood and thereby try to influence our youth to their way of thinking. A pamphlet that will give you the truth about the Ukraine has just been released and is one we highly recommend that you read. The title of this pamphlet is "Ukraine", written by Mr. W. M. Wall, President of the Ukrainian Catholic Council and published by the Ukrainian Catholic Council. Copies may be obtained from 49 Kennedy Street, Winnipeg, Man., for 10c per copy. We urge you to read this pamphlet individually or at a meeting as a group.

CITIZENSHIP

a) There is much that is happening around us and in far-off Europe at present. It is our duty as Canadians to know of these things. Keep up-to-date on your current events. You can do that by reading, listening and through discussions. However, as already mentioned, be wary of your source of information. Fortunately, we have our good Fathers to guide us. Go to them for information and explanations. They will without doubt help you.

b) One question that might be worthy of investigation and discussion is: "What is the attitude of the Catholic Church in respect to world affairs?"

SOCIAL

a) **Mosquitoes** are still plentiful but they say a bonfire is a good way to stave them off. Speaking of bonfires, how about turning this into a weiner-roast or a corn-roast, if there is still some corn around. This is certainly the time for it.

b) **Hay-ride** — Here we are back again with a hay-ride. It seems we've mentioned it before but it is fun and the time for such an evening's entertainment is right. Give it a try if you haven't already done so. All you need is a wagon, some hay and old Dobin. Refreshments served later might be very welcome to the hay-riders.

c) **Theatre Party** — After a weiner-roast or a hay-ride you might feel a wee bit subdued and would be interested in a theatre party. These are always fun. Members all meet at a designated spot and go to the theatre of their choice. There are a variety of good pictures now and it shouldn't be too difficult to choose one to the mutual liking of all.

d) **Ha'lowe'en** — This is certainly something to consider and not pass up. How about a masquerade with prizes for the best ma'e and female costumes — and, of course, booby prizes too? Many stunts can be played, followed by refreshments. The ha'l should be appropriately decorated with black and orange streamers and cutouts of cats, witches, etc. You might refer to us for more details if you are interested.

e) **Baseball** — Have you had an organized baseball team or had even interclub games? If you have, you are just about due for a wind-up and don't you think the club team deserves a little party or social? If you have had inter-club games, you have probably thought of some reward for the winning team. This might be presented at the wind-up.

f) The weather is still good and will be for some time yet so a club picnic is still something to be considered. Pick your spot, arrange for transportation, refreshment and entertainment — spread the good news. You will be surprised at how many will turn up.

g) **Thanksgiving** — Let us not forget Thanksgiving. Your club could arrange a Thanksgiving Luncheon or Banquet for the whole parish. The table should be tastefully decorated to suit the occasion. Food preparations can be looked after by the club members themselves but it might be advisable to ask for assistance from the elder ladies of the parish. You should ask your Parish Priest for a short talk. The charge for this luncheon is to be set by yourselves and you may dispose of the proceeds as you see fit. It might be nice, however, in view of the occasion, to turn the proceeds over to the parish, which in all probability can put it to very good use.

h) The autumn season is your last call for a bicycle hike, for winter conditions

are not favorable for such an outing. How about it?

ORGANIZATION

a) **District Rallies** — These are due just about now. Watch for notices and if there should be one in your vicinity, be sure to attend. You have nothing to lose and much to gain by attending. Your executives should advise you in good time.

b) **Club Newspaper** — How is your newspaper coming along? Not so good during the summer! Well — that is only to be expected with holidays and everything. The thing is to keep at it and keep it going. Refer to the December issue of "Youth" for instructions as to how to organize a club paper.

c) We again stress membership drives. There is no set season for this as we should always be on the alert for new members. Various methods may be used. The idea is to get results. Best work is done individually. If each member tried to bring one new member to the club, you would be more than pleased with the results.

d) **Club Pins** — Our club pins are in now, as you have already been advised. If we are proud of our organization we want others to know it, therefore, we should wear our own club pin. The pins are still available and orders can be placed with our secretary.

CHARITY

a) Now that holidays are over perhaps we can resume our acts of charity as a group, such as rendering aid to your parish, charitable organizations and our fellow Ukrainians in Europe.

b) **Charity** — let us think of the word itself. What does it mean? How far does it reach out? Charity in thought, word and deed! That's something to think about, isn't it? Ask Father to give you a talk on that. He will tell you some very interesting and very wise things.

Ukrainian Catholic Youth of Canada

Beth Pedora (Myzak), President,

Mildred Cholodnyk, Secretary.

GLENEAR'S GLOSS *BY FATHER JO*

Little did I know a few months ago when I began writing this column, that destiny would lead me this summer into the interior of southern B. C. — or better known as the Kootenays — the Indian name for Long Valley. Though not originally intended to be a geographical page, I think that certain aspects of my wonderful trip through the East and West Kootenays justify me in including a few highlights of my nearly month-long visit here.

When we reached Macleod (a romantic name in Alberta's history) not far from the U. S. border, I was keyed up to the highest pitch of enthusiasm for it was my first venture into the mysterious country that lay beyond the famous Crow's Nest Pass.

Although it was nearing July, I was surprised to find snow on the ground when our train passed through Pincher Creek. Later on in Michel, Natal. I was yet to see the furnaces stoked to keep people comfortable in the chilly afternoons. The Crow's Nest and the nearby mining camp of 3,500 souls are at an elevation of about 4,000 feet. The high altitude shortens the summer to about six weeks, though lower down in the valley the summers are long enough to produce varieties of fruits as at Creston.

Nelson was our first stop. It is approached by a 100-mile stretch of railway along the long Kootenay Lake. That morning unusually bright and brilliant, the mountain scenery, the blue lake, the continuous rhythm of the engine as it hedged the lake-side and bobbed through numerous tunnel-ettes, will always be a never-to-be-forgotten memory. I almost hated to see the train

stop in beautiful Nelson, nestled at the foot of the mountains with its sheet of lake, cool mountain river, and clean city streets.

This Kootenay valley is dotted with tiny cities. One is tempted to call them towns, but each has managed to squeeze in the required quota of population to make them legally incorporated Canadian cities. Fernie, Cranbrook, Kimberley, Nelson, Coleman, etc. and Trail the largest, are all cities. Many of them have T.C.A. air service.

By a strange chance of fate on my last day in Nelson, I met an old school friend now happily married. Before long we were motoring to their home in Crescent Valley where Harold operated the radio range station. As we left the little village of South Slokan, I noted a police guard on the bridge which leads to Crescent Valley, 6 miles away. Schools had been burned, farms razed, and now there was danger of this very bridge being blown up. I had stumbled upon a Doukabor country — the headquarters of the Sons of Freedom.

I had already observed large numbers of Doukabors in Nelson with great interest — watched them gather in groups on the street corner; the large buxom women in shawls or "hustky" and long aproned dresses; the men in neat town attire — but these were usually the neighboring Doukabor farmers and not the strict religious sect which had instilled fear into the countryside with their pillaging.

We crossed the bridge safely enough when our radio man suggested that we drive into the Doukabor village — Krestova. This small isolated village is reached by

a tiny winding road which passed the four radio towers, (the last outposts of civilization for me), and finally led into what could be called an old country "selo." It consisted of a long narrow road lined with small wooden shanties. As soon as we stopped, we were surrounded by Doukabors and about a dozen children who seemed to appear from nowhere. To our surprise, we found we could understand their type of Russian language, and they understood our Ukrainian. The old bearded men of the village were very gentle and carried themselves with a quiet dignity. We offered the children candy to which each dutifully replied: "Spasy Hospody!" (May God Save you). The mothers were quick to reprimand the youngsters if any of them forgot this courtesy. Each greeted us with a "Slava Bohu." Before long we were standing with these "terrible" Doukabors for a group picture. This snap is now one of my cherished possessions. Our first contact with the Sons of Freedom was indeed a happy one. A few miles away was the tomb of their saintly Peter Veregin. Every Easter rival factions amongst the Doukabors took malicious pleasure in blowing it up. Veregin "has risen" again is a standing joke amongst the Anglo-Saxon population of the district. On the whole we were impressed by their cleanliness, their geniality, and deep religious feeling.

On the morrow we visited Krestova again. The town was nearly deserted. We walked into a lone store where hardware, confections, dry goods, groceries, mops and buckets were jumbled into happy disarray. The young woman in the store who spoke good English, told us that lower down we could see the larger village called the Pump.

Again the deserted streets stirred our suspicion, but in this scattered village, hidden in a small valley, we did find a group of people standing near a house which fringed the village. Here our own rather loud greetings of "Slava Bohu" were subdued by the information that a funeral was taking place in this home. We were invited inside, and found the outwardly dingy house spotlessly clean, sparsely furnished, with a few pictures of religious leaders on the walls. Around a large table were seated about 14 women with a few men sitting on benches along the walls. In the corner was a simple wooden coffin where lay an old woman dressed in clean white; a white dress, white shawl, shoeless feet in white stockings, a little linen towel in her fingers. The women who had been singing, were silent now upon our entering the room. They watched in silence as we approached the coffin and said a quick prayer for the departed soul. Upon our request, the singing was resumed. It was marvellously good singing, the men harmonizing with the high pitched female voices. Though it was a sorrowful dirge, its beauty was appealing. I could see tears in the eyes of the widower who welcomed us before he sat down to

listen to the singers. We were allowed to take pictures of this strange funeral rite although all we had on hand was a simple box camera. The print of this picture was blurred, but yet the details of the setting could easily be read.

The Sons of Freedom are a gentle, hospitable and deeply religious people. Unfortunately their false moral codes lead them into difficulties with the government. Dancing, smoking, drinking, is taboo. At this time none of the children were allowed to go to school. When the government used force — they burned the schools. Some of them did have a few years of schooling. Necessary contacts with neighboring towns and villages for food supplies, clothing, also gave others a fair command over the English language.

They did not believe in Baptism, nor was the marriage contract considered sacred. If two married people could not get along, they simply put their case before a party of elders or witnesses. Each would mutually agree to a divorce, and the matter was over. The Doukabors claimed that this state of affairs was never abused, that monogamous marriages were the common thing.

Before leaving, we were invited down for "Voskressinie", the Doukabor word for Sunday, but duty called us to the city of Trail on that day. As our train puffed out to smoky Trail, the words "Slava Bohu" kept ringing in my ears.

(To be continued)

When Jones' little girl was born
She set their hearts a-flutter;
They named her Oleomargarine
For they hadn't any but her.



Mr. and Mrs. Walter and Sadie (Batiuk) Shymansky of Delph, Alberta, who were married in June. Both were U. C. Y. members.

GOING MY WAY? by Brother S. Methodius, F.S.C.

NIGHT CLUB

Recently I read a short story. I liked it so much that I am reprinting it here. I hope you like it too.

"Nine mammoth men from Marquette were they. With nine fair dates — in a joint. Oh, of course it wasn't so bad on the surface. Like the Cleveland ball club, it looked good on paper. But the floor show jokes were as funny as mud and as dirty as a Mexican dinner. Guys wore tuxedos and the girls their gowns — but strange vapors filled the air. Strange vapors, yes, and smells. And so after a while the Marquettiers stood up, and the gals they stood up too. And the gals slowly donned their coats and stuff — and the people were beginning to stare. And then they all began to walk, and oh, what a walk that was! Clop, clop, clop — the football feet on a night club floor — and the gals they chimed in too. And the show up front was forgotten now — and that sad, sad crowd just looked. (They tell me that folks do get tired of laughing to show other folks that they know the facts of life, hey, hey! So I suppose this diversion was something to hang on to).

"And so they marched — **eighteen who were not afraid** — between the tables and around — and to the check room — and out. And the manager ran his finger beneath the collar he wore. And the story is over and ended. Perhaps.

"Some will say that you've got to be able to take it. Others, with me, will decide that if we were in an unfriendly neighborhood, and up a dark alley at that, we would less rather meet up with those guys who walked out than with the pimply-faced punks who did not."

— Martin Crowe in the St. Thomas College Aquin.

I wonder what you think about those "**eighteen who were not afraid**"? Courage is characteristic of Catholic men and women. It is not confined merely to the field of battle, nor is it limited only to spectacular occurrences. Commonplace circumstances frequently demand a courage exactly the same in kind as that exhibited by the early martyrs. Take care of the little things and the big things will take care of themselves. If you succumb to petty trials, never hope to overcome the grave ones. The Church today needs a strong Catholic laity, real men and women with the royal blood of God coursing through their veins.

BAD PICTURES

Don't kid yourself! You may say that to look at bad pictures doesn't hurt you. All the same, they do. For your spiritual good, simply admit it.

Why is it bad for you to look at bad pictures? Well, why should it be bad to soak your body in gasoline, then touch it off with a lighted match?

You are young. And your passions are strong. The internal combustion you inherit through original sin is bad by itself. Why inflame it by hunting out these bad pictures?

Here's a second angle. If you buy, lend or borrow the foul slop-magazines, you're joining hands with the moron-makers, making more morons, including yourself. It were better a millstone were tied around your neck and you were cast into the sea.

Sure. You say bad pictures don't hurt you. Maybe they don't — while you're looking at them. But they do later on: infallibly, always. They never miss. Every impression registers on your imagination and memory, reacts on your nervous system. When you're pent up... Smash! Yes, they're bad business — bad pictures.

You know it. And if you've been kidding yourself, now is high time to quit.

If a person deliberately toys with bad pictures — never guards his eyes — he hasn't a chance to win in the struggle against bad thoughts.

BAD THOUGHTS

A person has but one remedy — to cut out consistently the bad pictures.

But even young men and women who are striving hard to keep a clean mind and heart, complain of bad thoughts. They worry about them.

Now as long as bad thoughts are not freely admitted, their mere presence is nothing. They will flit around. Try to forget them. Don't worry. A hobby is great: something to which you can quickly turn; the baseball scores, averages; how many people live in Zanzibar? What would 2 Pi R make the Arctic Circle? Already you're a long way off.

As far as mere presence goes, bad thoughts are only temptation — never sin, till you pause, reflect, and suck out the bad pleasure in them. No matter how long they stay, don't let them weary you. It is true, they are pests; but pests prove your patience.

What is more, here is something surprising and very consoling. Even bad thoughts have their good side. They're not only an occasion of sin, but a chance for great virtue. They put you right on the spot. They give you an opportunity to show your loyalty to God and His law. They are the battle-ground on which you can make yourself truly a Soldier of Christ.

So, look at involuntary bad thoughts not as a terrible burden you wish you did not have to bear. Rather regard them as a challenge to your manliness, an occasion of showing your love for Christ, Who even died on the Cross that you might be pure.

And, mindful of Christ, remember also His Mother, Mary Immaculate. Then without fail you'll come through clean for Him and Her — and yourself!

U. C. Y. CONVENT



Front row from left to right: Amby Tomiak, Natalka Kochan, Victor Romaniuk, Florence Saskiw, Peter Koziak, Alice Sosnick, Victor Bayrock, Myrtle Sosnick, Walter Zazula, Rev. B. Sloboda, Rev. S. Kurylo, Rev. D.



CONVENTION, EDMONTON



tor
ck,
D.

Dzygolyk, Rev. A. Chimy, Frank Pawlowski, Vera Wasylshyn, Joe Kuchmak, Doris Romaniuk, Nick Chodan, Josephine Bayduza, Alex Kurylo, Barbara Kurylo and Mr. Bereza; all of Edmonton and on the U.C.Y. Prov. Executive.



U. C. Y. LEADERSHIP COURSES in Edmonton, Alberta, 1949

Top row from left: Robert Sheptycki, Abee; Orest Mendiuk, Rodef; Walter Slawuta, Iron River; Henry Zazula, Peno; Walter Yasinski, Hotchkiss; Cornel Babie, Donald; Russell Sloboda, Holden; Peter Youzwishen, Myram.

Second row: Emil Tkach, Thorhild; Joe Yakimec, St. Paul; John Achtemichuk, Hilliard; Teddy Babie, Donald; Ostap Bahry, St. Michael; Bohdan Wandio, Thorhild; Nestor Sloboda, St. Michael; Bill Fedyniak, Waskatenau; Nestor Yakimec, Glen Park; Bill Krawchyshyn, Chipman.

Third row:— Olga Piwowar, Viking; Mary Mendiuk, Rodef; Pauline Yanick, Oakburn, Sask.; Mary Chimy, Radway; Adeline Maniowski, Mundare; Jeanette Hryciw, Two Hills; Betty Sikora, Calmar; Loraine Babie, Donald; Olga Onysyk, Derwent; Gloria Sambir, Royal Park; Helen Sych, Hay Lake; Stella Pawlyk, South Edmonton.

Fourth row: Molly Demchuk, Krakow; Doris Romaniuk, Edmonton; Irene Kozak, Round Hill; Alexandra Bayduza, Bawlf; C. Laskey, Edmonton; Lillian Moroz, Vegreville; Margaret Sheptycki, Abee; Florence Mayko, Hilliard; Florence Hewko, Mundare; Marcia Batiuk, Hilliard; Helen Malowany, Star; Annie Korbel, S. Edmonton.

Fifth row: Vivian Starko, Chipman; Olga Gubersky, Wostok; Pylipiuk, Edmonton; Rev. B. Sloboda, O.S.B.M.; Rev. A. Chimey, O.S.B.M.; Rev. S. Kurylo, O.S.B.M.; Rev. S. Shewchuk, O.S.B.M.; Victor Bayrock, Edmonton; Steffie Chomyn, Edmonton; Joan Yurkowski, Hilliard; Mary Kozak, Round Hill.

Sixth row: Joe Witiuk, Chipman; Nestor Malowany, Star; Marshall Bahry, South Edmonton; Ignat Sych, Hay Lake; Marion Bahry, South Edmonton; Paul Sych, Gwynn; Mirro Ciz, Daysland.

Grandpa Loved the Rosary

By Fr. Stephen R. Fogarty, O.S.A.

One of the things we missed most when Grandpa died was his full-lunged praying. Grandpa was not one of your aesthetes. When he wanted to talk to our Blessed Mother, he wanted to talk in a big way. He established radio communication with heaven from his room on the top floor, and never for an instant was the family unaware of his intentions.

We couldn't very well help ourselves. We lived in a "small, little" house. There were three floors to it. Grannie and Auntie and I had rooms on the second floor, while Grandpa and Uncle John occupied the two rooms above us. My room was dearest to Grannie's heart because in it lived the boy whom she had guided to be a priest.

Ours was a house to tell stories about. Grannie's heart was as big as herself; and when any of the cousins or nephews or nieces, or even old acquaintances, were in temporary hard straits, they knew where to turn. Somehow there was always room enough. What with doubling up and shifting around, at least the house provided variety. And it didn't make the least difference to Grannie that some of those to whom she had played mother forgot. Grannie herself probably forgot all the good she had done.

Well, anyhow, saying the Rosary was quite a ritual with Grandpa, and certain preliminaries had to be disposed of. Soon after seven in the evening he would come out of hiding in the kitchen and make his appearance in the hall. Holding a glass of cold water in one hand and clutching the "bannister" at the foot of the stairs with the other, he would address the family: "Well, I'm going to bed now. Good-night and God bless you." Then painfully and with grunts and groans he would make his way up the two flights of stairs. Having negotiated the distance, he was, however, by no means content to rest on his laurels. After a few minutes you would hear his slow steps coming down again. He would empty the glass of water, carefully refill it, and repeat the same process (blessing and all) sometimes three and four times a night — with the family getting more hysterical each time.

The Church Militant

The signal for the start of Grandpa's night prayers was a long groan. Then, without attempting to eavesdrop at all, we would hear the poor old soul go into his orisons. It was sinful for the rest of us poor sinners downstairs to laugh, but you would have to be odd man who never shared the confidences of a family — laughed at their jokes and cried at their sorrows — to think that we were a bunch of unprincipled old heathens. We felt ashamed of

ourselves for being amused at the manoeuvres of an old veteran in the Church Militant, but we took a kind of pride in him as being a possession which no other house in the block could boast. You should have seen the expression on the face of visitors when a loud "Jesus, have mercy on a poor sinner" came rolling down the stair in stentorian tones. It would do your heart good. Apart from that, I know that the simplicity of his deep, old Irish Faith made me say my night prayers more fervently on several occasions. Well, the old soul would go into his rosary with a roll and a flourish, and he didn't hesitate to tell our Blessed Mother all the crosses that he had borne that day. For some reason I always connect Grandpa with the Sorrowful Mysteries. Whether it is a trick of memory or whether he made a specialty of the Sorrowful Mysteries, to be honest about it, I can't say. But Grandpa knew well that life was hard, and he was well aware that the Man of Sorrows had crowned the Queen of Sorrows and that there would always be a ready ear for his tiny complaints.

Our Lady's Spell

We had no parish school in those days and no good Sisters to tell us the many things about the Liturgy and the Feast Days that the children know so well today, and so it wasn't until many years later that I connected up my birthday with the Feast of the Rosary. But, you know, the more I think about the Rosary and the more familiar I grow with the pious practise, the more I think of Grandpa and the spell that the Lady had cast over him.

She has a way with her and a special call for simple souls. There was that simple peon down in Mexico for whom She drew the picture on the cloak and little Bernadette of Lourdes. You'll find her picture in the Russian peasants' huts despite the antics of the Communists. You'll find her most where life is hard.

That is as it should be. She has brilliant and talented servants enough, and She knows how to use them just as She used St. Dominic. It took some "doing," but She finally conquered Cardinal Newman. Before he finished, he couldn't say enough — he was so full of the love of Her. And Canon Sheehan, too. He loved the Rosary and said such things of Mary that, if She were not the wisest of women, why, it might have turned Her head.

A home with Faith has Mary in it. Yet Faith needs the aid of prayer, and common faith thrives best on common prayer. That's where the Rosary fits into family life. It's like the product advertisers tell about — the thing designed for family use and yet available for each at any time.

Well, as I started so I'll end — with

memories. When Grandpa died, he was laid out in the parlor, and I had to come downstairs to see the candle. The folks wanted to know, "What do you think of it, Father Steve?" And, sure, what was I to say when all the wax had dripped down to form the neatest little statuette you have ever seen of the Immaculate Conception, just as you yourself have seen Her many a time, with the world at Her feet? They were convinced that Mary had come to pay a visit. And if they wanted to think so — all right, why shouldn't they? Grandpa and She were such good friends.

Chemistry teacher: "Tomorrow I shall take cyanide."

Class: "Hurrah! Hurrah!"

* * * *

A nut at the wheel,
A peach at his right,
A curve in the road —
Fruit salad tonight.

* * * *

Girl: "Why are you wearing your socks inside out?"

Boy: "My feet were hot, and mom told me to turn the hose on them."

Calling All Alberta U.C.Y. Locals

During the Provincial Convention held on August 6th and 7th, one of the resolutions that were passed was that every local in Alberta is to have a club social from which all the proceeds are to be donated to the "Youth" Magazine, so as to cover the large debt which the paper now has. We were very pleased to hear that already some of our locals have set down to work to fulfill this resolution, but rather surprised that their social did not turn out successfully. Instead of making a profit, they were forced to dig down deep into their treasury to meet their expenses.

The provincial Executive has decided upon the following suggestions which might be of some help to you:

1) Youth Day

An appropriate day to hold this, would be on a Sunday. Advertise this day well and if possible, send out invitations to parishioners and other locals. We would also like to add that if you wish the provincial Executive to attend any of your socials, just let them know of the day, and they will be very glad to come out and give you a hand.

Before mass have both boys and girls sell tags. Then with your parish priest's permission have the collection plate passed in church, also have the priest explain to the congregation the purpose of this collection. After mass a chicken dinner could be served in the church basement or hall by both boys and girls. If the weather is favourable, serve dinner on the church grounds and have everyone enjoy the warm weather while it is still here. After dinner have the young and old participate in a game of Bingo which can be carried on for the rest of the afternoon. During the day have raffle tickets to sell. Some of your younger members would enjoy doing this task. Set up a home-cooking and refreshment stand where pastry, buns, cakes, pies, pyrohy and holupchi could be sold. Have the girls bake at home the day before. Most of the people would greatly appreciate to take some fresh pastry home. Soft drinks and ice cream could also be sold at the stand.

If possible have a concert in the evening. A good suggestion would be to have the boys plan the concert program, since the girls would be busy with both the dinner and the home-cooking. If all the members lend a helping hand this "Youth Day" idea would turn out to be a great success. Try it!

Basket Social

If it is impossible for you to hold a "Youth Day" another suggestion would be to organize a dance in the form of a basket social. The girls bring lunch in a nicely-decorated basket and during intermission, the baskets are auctioned off to the boys that bid the highest. After the baskets are sold, the boy shares the lunch with the girl that prepared it. The girls should be advised of this a few weeks before the dance, so that they may have time to plan and decorate their baskets. The boys pay the usual admission fee, but the girls who bring baskets, are admitted free. (The next sentence is to be read by the fairer sex only). Girls, when you are dancing with the one your heart yearns for, you may whisper into his ear and give him a few hints of how your basket is decorated.

If more suggestions are required, you may write to the Provincial Executive at: 8317 - 105th St., Edmonton. They will be only too pleased to give you all the information they possibly can. Phone 28920.

Provincial Executive of Alberta,
Walter Zazula, President
Vera Wasylyshyn, Secretary.

Son: "Dad, why did you sign my report card with an 'X' instead of your name?"

Dad: "I don't want your teacher to think that anyone with your grades could possibly have parents who can read and write."

* * * *

Dick: "Do you see those four cows roving the pasture?"

Jim: "I'm sorry, but my visibility is only 25% of normal."

Dick: "Well, can you see one cow?"

SOCIAL WHIRL

КАРНАВАЛ У. К. Ю.

В Робліні Ман.

Здавалось, що намічений день другого червня, на Вознесення, не вдасться для зїзду УКЮ в Робліні, Ман. Переривна слота так віщувала. Все отже відложено було до суботи четвертого червня. І цей день несподівано красно випогіднився. Зіхалось Українське Католицьке Юнацтво з п'ятнадцятьох округів — з Робліну,, Зелени, Росселл, Шортдейл, Петлюри, Райдінг Парк, Ангусвил, Росбурн, Гилберт Плейнс, Сифтон, Врокстон, Калдер, Дніпра та Йорктону — яких триста зорганізованого юнацтва.

Хотай це був будний день, то все ж торжественна Служба Божа відправилась біля монастиря 10.30 перед полуднем. Багато людей взяло участь, а хор з Робліну милозвучно співав, щоб Всевишній благословив цей день в цілі розбудовання Відпустового місця в Робліні, Ман. Пр. о. Денишук, ЧНІ., виголосив проповідь.

По Службі Божій нарід перенісся до міської арени. Тут пані з Робліну приготували смачний обід, щоб покріпити на силах різні відділи УКЮ до змагання на пікніку.

Між ареною та вищою школою в Робліні знаходиться велика, широка площа, яка знаменито надається на такі пікніки. Приємно й цікаво було подивитись як різні відділи У.К.Ю. співпрацювали, як все гарно, по-важно йшло. Направду, всі були задоволені. По довгім змаганні відділ з Йорктону виграв першу надгороду \$25.00 в галку. Врокстон — другу надгороду \$15.00 — скоро й вечер нахилився.

В 6.00 годині поверх триста осіб засіло до вечері.

Около 8.30 розпочався Вечер Ама-торів. Більше тисяча людей заняли місця в міській арені. І знов 15 відділів У.К.Ю. почали змагання. Пан Василь Лиска з йорктонської радіо-стації вміло і дотепно провадив концерт а нарід гучно оплескував

різні точки українського співу, музики і танку. Відділ УКЮ з Ангусвил діпняв першої надгороди \$20.00 за відограння "Човник хитається" і "Заручини." Відділ з Петлюра, Ман., другу надгороду \$15.00 — а Відділ з Врокстону третю надгороду \$10.00. Красно вивязались також відділи УКЮ з Сифтону й Йорктону співом і танками. Кожний Відділ УКЮ старався якнайкраще представити свій округ — а час так скоренько минав.

По концерті слідувала найважлиша хвиля. Всі з нетерпеливістю очікували на коронацію Королеви. Іще пів до шестої перед вечерою комітет Карнавалу дав до відома, що з одинадцятьох кандидаток — Вероніка Юрчик з Робліну й Ольга Михальчук з Ангусвил дістали рівну скількість голосів на королеву. Зараз таки рішено було, що котра з двох панночок більше тикетів продасть до означеного часу одержить корону. І знов зачалось змагання. По кількох годинах невтомної праці п. Ольга Михальчук з Ангусвил діпняла першого місця — продаючи 12 тикетів більше — 2,636 тикетів. Вероніка Юрчик з Робліну, 2,624. Аделя Крочак з Врокстону, Саск. 1,100. Марія Лукаш з Дніпра, Саск., 1,047. Павліна Присляк з Калдер, Саск. 890. Стефанія Свидинська з Росбурн, 745. Павліна Філевич з Зелена, Ман. 734. Стефанія Лапка з Росселл, Ман. 675. Ольга Кукурудз з Петлюри, Ман., 593. Ольга Маційовська з Шортдейл, Ман., 572. Анастасія Козаковська з Райдінг Парк, Ман., 509.

Оплески не переставали коли майор міста Робліну, пан Тийлер, коронував королеву й принцези. В своїй короткій бесіді він висказав своє вдовolenня а разом несподівання на такий красний успіх карнавалу. По нім Пр. о. Денишук, ЧНІ., організатор УКЮ в цім окрузі, привитав всіх і подякував всім за ширю співпрацю даючи королеві, принцезам і кандидаткам окремих даруночок: "... Ми нині свідками чого молодь може доконати, коли добре зоргані-

зована, жертвенна і разом працює на таку взнеслу ціль... Дорога молоді, ми може нині недобачуємо кільки цей день означає — одначе все виявиться за рік, за два при Божій допомозі та надалі ревній співпраці молоді... Повстане в Робліні красне Відпустове місце на більшу славу Найсвятішого Відкупителя та Його Божої Матері..."

Чистого приходу з нагоди цього дня прийшло \$2,600.00. Щира подяка належить всім тим, що причинилися до такого великого успіху.

Представник УКЮ.

ЕЛФРОС-ГОЛАР, САСК.

Дня 12-го липня на празник св. Петра і Павла, звінчалися пан Роман Качур з Голар, й панна Елісавета Гунчак з Гефорд, Саск. Шлюб відбувся в парохіяльній церкві в Гефорд, Саск. Тиждень пізніше приїхали молодята до родинної парохії молодого, де відбулася весільна гостина. Прибуло багато гостей, і обдарували молодят дуже гарно.

Хочемо тут зазначити, що так Роман як і Елісавета є свідомі українські католики. Роман виховувався в українській католицькій Бурсі в Саскатуні. Через довгий час був активним членом У.К.Ю., а минулого року вибрано його на голову У.К.Ю. саскачеванської секції. Роман є учителем і тепер учителює в Айтуні, Саск. Елісавета є норсою.

На заклик п. Василя Яцишина зібрано \$10 на українську католицьку пресу, з того \$5.00 на Українські Вісти а \$5.00 на "Юнацтво."

Желаємо молодим щасливого подружого життя.

Н. Сирота.

ОБІЖНИК - 3.

До Відділів У.К.Ю., Саскачеван.
Слава Ісусу Христу!

Поважана панно Секретарко:

Пров. Заряд У.К.Ю. подає до ласкавого відома всім своїм членам через відділи, що:

1. Річний Зізд У.К.Ю. відбудеться цього року в Саскатуні, дня 8-го і 9-го жовтня. На цей самий час па-

рохія св. Юрія в Саскатуні, буде уряджувати **"Велике Релігійно-національне Свято"** в честь Митрополита Кир Андрея Шептицького, одного з найбільших митрополитів, який ціле своє життя віддав на службу нашій Церкві і нашому народові. Тому Пров. Заряд надіється, що при тій нагоді велике число нашої молоді візьме участь в тім святі і без ніякої перешкоди відбуде гарно свій річний зізд.

2. У неділю 9-го жовтня вечером, відбудеться **"Великий Концерт"** в честь Митрополита Шептицького. Концерт цей повинні дати спільними силами — парохія св. Юрія в Саскатуні і У.К.Ю. Саскачевану. Тому Пров. Заряд звертається з гарячим закликом до всіх відділів У.К.Ю. в Саскачевані, щоби вже заздалегідь приготувлялися до цього концерту. Кожний відділ може приготувити одну, або лві точки на програму, у виді — співане сольо, або дуєт, чи квартет, чи навіть і цілий мішаний хор, залежно якими силами відділ розпоряджає. Можна на примір дати на програму і оркестру, якщо котрий відділ має. Найкраще виконані точки програми будуть передані у понеділок, 10-го жовтня, через радіо.

Тому звертаємо увагу відділам У.К.Ю. щоби солідно підготувляли свої точки до програми і старалися бути першими....

3. У звязку з тим пригадуємо всім відділам, що обовязково треба вислати на цей Зізд яко делегатів — голову відділу і секретара. Оба вони будуть мати право брати участь у парадах, а один з них здасть звіт праці свого відділу. Тому то вже від тепер кожний відділ повинен подбати о потрібні на це фонди-фінанси, щоби можна було вислати двох делегатів, а крім того покрити кошта і учасникам концерту.

4. Пров. Заряд просить подати йому до відома кільки членів даного відділу передплачує журнал нашої організації "Юнацтво" і скільки замовили собі відзнаки У.К.Ю. про котрі згадувалося у попередньому обіжнику.

5. Вправді деякі відділи помістили

вже звіт своєї праці у журналі "Юнацтво". Однак велика частина остає ще позаду. Проситься ті відділи, які ще не помістили такого звіту, подати в найближчих числах "Юнацтва".

Просимо прийняти від Провінційного Заряду якнайшвидше побажання повного успіху у Вашій праці.

За Заряд У.К.Ю.

Голова: Роман Качур

Секретарка: Тереса Лотоцка.

КАЛМАР, АЛБЕРТА

Банкет в честь Впр. о. С. Курило, ЧСВВ.

Добрі парохіяни зміють належно оцінити працю й ділом заявити пошану й вдячність своєму о. Парохові. Такими парохіянами є члени парохій в Ледук, Калмар і Торсбі де парохом є Впр. о. С. Курило, ЧСВВ., Провідник У.К.Ю. в Алберті.

Дня 28-го серпня парохіяни чотирьох парохій приготували спільно величавий банкет в честь свого о. Пароха в українським Народнім Домі в Калмар.

Промовці від кожної парохії особно вітали, дякували й зложили побажання від всіх Впр. о. С. Курилові ЧСВВ.

При кінці банкету п. Теодор Гайдук вручив від всіх парохій цінний дарунок. Впр. о. Парох подякував своїм добрим і щирим парохіянам за банкет, дарунок і за співпрацю а заохочував всіх часто приступати до св. Тайн і взірцевого виховання дітей, що мають колись стати на місці старших.

На закінчення п. Михайл Крупа заохотив до збірки на католицьку пресу. Збіркою занялись п. Іван Іваниха й п. Онфрій Вергун, яка принесла \$24.55. З того на "Юнацтво" \$8.00.

Всі парохіяни заявили всяку можливість співпрацю, щоб в цих околицях задержати любов, згоду й одність, та зробити якнайкращий поступ. Крім того постановили своїм о. Парохові Впр. о. Курилові ЧСВВ., в дарунок купити нове авто. В тій цілі вже зачали збирати фонди.

Присутний.

(Від "Юнацтва" — Чесні парохіянам з Ледук, Калмар і Торсбі, що

належно цінять тяжку працю священика й стараються йому улукшити й осолодити його тягар. Варто, щоб і інші околиці своїм ОО. Парохам справили авта, то не мусіли б з валізами тягатись по басах і тренах.

Рівно ж У.К.Ю. дякує парохіянам тих околиць за їх часті й щедрі датки на поміч нашому органу "Юнацтву.")

ТОРСБІ, АЛБЕРТА

Миропомазання Григорія і Володимира Піхонських

Дня 19-го серпня Впр. ОО. С. Курило й Б. Слобода, ЧСВВ., довершили обряду св. миропомазання Григорія Андрея і Володимира Степана Піхонських, синів Юрія і Марії (Кулич) Піхонських.

З цієї нагоди п-ні Марія Дзюба збрала \$7.10 на прес-фонд. З того \$4.10 на "Юнацтво."

З родини Піхонських трое є членами У.К.Ю., а ще підрастає двох.

Григорієві й Володимирові бажаємо доброго здоров'я і скоро стати в ряди нашої організації У.К.Ю.

КАЛМАР, АЛБЕРТА

Члени У.К.Ю. з Калмар і Торсбі зробили несподіванку для свого о. Пароха й Провідника о. С. Курилі ЧСВВ. Після відправи зробили прогулку до Піджен лейку. В часі перекуски п. Володимир Совяк, голова У.К.Ю. з Калмар, від всіх членів подякував о. Провідникові за працю для молоді й вручив дарунок.

Впр. о. С. Курило ЧСВВ., подякував, заохотив до дальшої праці в організації У.К.Ю.

ГОЛДЕН, АЛБЕРТА

У.К.Ю. в Голден дня 14, IX., відбуло свої перші збори в цій зоні. Мали честь витати нашого Провідника У.К.Ю. в Алберті, о. С. Курила ЧСВВ, який начеркнув плян праці й заохотів всіх його виконати. Присутний був також і наш о. Парох Впр. о. Е. Білик ЧСВВ.

На початок було 20 членів. Зборами провадив Евген Білик, голова нашого відділу.

Треті Освітні Курси в Едмонтоні

Кожний нарід старається плекати свою мову, свою культуру, бо Рідна Мова і культура це, побіч релігії, найцінніша перлина кожного народу. Нарід, що хоче жити і розвиватися, нарід що не хоче згубитися і статися погноєм для інших, той нарід мусить плекати свою мову, свою культуру. Тому англійці, французи й інші народи так пильно дбають про свою мову і свою культуру. Ми українці також посідаємо той дорогоцінний скарб: свою мову, що своєю красою навіть перевищує інші європейські мови, і свою культуру, котрою можемо гордитися перед чужинцями. В Канаді нам досить трудно зберегти свою мову і свою культуру. Але ця трудність не повинна нас знеохочувати. Воно все так є, що чим річ цінніша, тим більше жертви вона вимагає. Ми повинні уживати всяких способів, щоб збагатити знання своєї мови, щоб ліпше пізнати свою історію і свою культуру. В цім згляді дуже велику прислугу роблять літні освітні курси для молоді, які прибирають щораз поважніший характер у більших центрах українського життя в Канаді. В Едмонтоні цього року відбулися вже треті з черги Освітні Курси. Багато молоді розуміє значіння цих курсів бо досить численно вписується на них. Цього року вписалося 75 учасників і учасниць. Лекторами були: о. А. Химій ЧСВВ — українське, історію церкви й України, вироблення доброго характеру, вибір звання, літургію; о. С. Курило ЧСВВ — красномовство, організацію, спів, українське; о. С. Шевчук ЧСВВ — релігію. Католицьку Акцію; о. Б. Слобода ЧСВВ — диригентуру, спів, історію пісні; п. В. Байрак — народні танки; п-і Марія Голод — народне мистецтво і вишивки. Крім того курсанти відбували багато різних розривок та прогулок.

Курси закінчилися спільним бенкетом в Інституті св. Василя Вел. і величавим концертом в Asacia Hall. Концерт був в части виказом того,

що курсанти навчилися підчас курсів. Публика кожную точку нагороджувала оплесками а курсанти раділи, що могли пописатись набутим знанням.

При прашанні всі жалували, що вже мусять розходитися, бо за час курсів всі зжилися наче одна велика українська родина. Багато однак приобіцяли собі знову вернутись на курси на слідуючий рік і привести своїх товаришів чи товаришок.

Освітні курси дійсно мають велике значіння для молоді. Тому хто тільки може, повинен записатись хоч раз на літні Освітні Курси в Едмонтоні. Хто так зробить той певно ніколи цього не пожалує.

о. А. Х.

"HELLO FROM G. P."

The U. C. Y. of Gilbert Plains was organized last January by Manuel Boguski. The club began with some fifteen members and now the number has doubled. Our first executive consisted of:

President — Manuel Boguski
Vice-President — Mike Nykolaishen
Secretary — Jennie Nykolaishen
Treasurer — Russell Michaluk
Fifth Member — Jean Michaluk
Auditors — Victoria Pobihushchy and Walter Kotak.

Since then we have had to make a change in our executive. Mr. Boguski left last June and our new president is Jean Michaluk.

Meetings have been held quite regularly. Father Luchkiw has done a great deal to make our club a worthwhile organization. We are also fortunate in that we often have Mr. Kalichynski, a D. P., to lecture at our meetings.

The club put up a concert last February and a dance last month in order to help the organization financially.

We have also had several parties, all of which were successful.

With Father Luchkiw's help we hope to continue to improve and strengthen our club and to make it a wise and enlightening spiritual guide for our youth.

Our best regards to other branches of the U. C. Y.

G. P. U. C. Y.

Teacher: "Name five things that contain milk."

Boy: "Ice cream and a cow."

Teacher: "That's only two things."

Boy: "Guess you never saw a cow."

Конвенція У.К.Ю. в Алберті

На закінчення Курсів Провідників У.К.Ю. в днях 6-7 серпня в Едмонтоні, за проводом Провінціонального Заряду У.К.Ю., відбулась дуже жива й успішна Конвенція-Зізд У.К.Ю. Алберті. Добре підготована програма, жива дискусія, ухвали й рішення та загальне зацікавлення молоді справами організації є доказом, що слідуючий рік праці У.К.Ю. буде незвичайно успішний.

Отворення, привіти й звіти

Після молитви конвенцію офіційно отворив п. Олекса Курило, Провін. Голова У.К.Ю., й привитав всіх делегатів і гостей від Провін. Заряду. Впр. о. С. Курило, асистент У.К.Ю. Західного Екзархату, рівно ж всіх привітав і заохотив до живої участі в нарадах. Впр. о. С. Шевчук ЧСВВ. висказав привіт від парохії св. Йосафата, а Впр. о. А. Химій від парохії св. Василя в Савт Едмонтон. Прочитано також телеграфічні побажання від головного заряду У.К.Ю. в Вінніпегу.

По перечитанню звітів рекордовою і фінансовою секретаркою, приступила молодь до головної програми зізду.

Промова Впр. о. Б. Слободи, ЧСВВ

На конвенції була тільки одна головна промова. Впр. о. Б. Слобора ЧСВВ., з Ванкувер, у глибоко обдуманій й змістовій промові заохотив учасників зізду до діла, до завзятої праці. Не тільки заохотив, але на черкнув конкретний план, як зачинати, що робити, і які з того будуть висліди.

З великим захопленням говорив о. бесідник: "Нас зібрали сьогоднішні взнеслі ідеали. Ми є молодь здорова в думці, засадах й ділах. Молодь в Алберті найбільше діяльна. Мусимо працювати. Світ потребує ідейної молоді, що бореться за свої ідеали, за свої права, свою честь мимо сотних перешкод. Потребуємо людей великих духом. Маємо стати в сліди наших славних батьків піонерів."

Молодь надгородила о. бесідникові

щирими оплесками. Слідувала цікава й жива дискусія.

Молебен і сповідь молоді

Після нарад в церкві св. Василя при Інститутах Впр. о. Ігумен Камінецький ЧСВВ, відправив Молебен і виголосив змістову проповідь. В часі молебня всі учасники зізду спільно приступили до св. сповіді.

Забавний вечор в горді

Вечером молодь з різних околиць мала нагоду пізнатись, познакомитись і поділитись думками. В горді коло Інституту провели веселий вечор серед забав, співів і закінчили смачною перекускою.

Спільне св. Причастя і снідання

Раненько в неділю в год. 8-й всі учасники зізду вже були на колінах перед престолом в церкві св. Василя і побожно слухали св. Служби Божої. Гарний вид: Повна церква самої молоді, як молиться і спільно приступає до св. Тайн. Потім на горді коло Інституту разом засіли до снідання. Всі веселі, свіжі, охочі, щасливі.

Встає п. Франко Павловський, вихований в Інституті, й від серця до серця виголошує промову. Говорить про безпеку, яка грозить світові. Взиває молодь, щоб була осторожною і сильною організацією пригтовлялась до завзятої борби. Молодь може зробити все, як зрозуміє своє завдання і приложить своїх рук.

Потім молодь співала разом архієрейську Службу Божу під проводом Впр. о. Б. Слободи ЧСВВ.

* * * *

ДРУГИЙ ДЕНЬ ЗІЗДУ

Преосвященний Кир Ніль Ч.С.В.В. благословить молодь

На початок попудневої сесії загостив між молодь наш Єпископ Преосв. Кир Ніль ЧСВВ. В промові підкреслив велике значіння Курсів У.К.Ю. Заохотив молодь до праці. "Молодість, це час ідеалів," сказав Єпископ. "Для молоді нема труд-

ностей і перешкод. Молодь бачить лише будучність.”

Гучними оплесками молодь показала, що високо цінить слова свого Батька, Провідника й Покровителя У. К. Ю.

Продовження нарад

Слідували далші наради, дискусії і ухвали. Учасники виказали живу участь і порушили важні справи, та піддавали цікаві й оригінальні пляни праці для молоді, що перевели в формальні резолюції.

Новий Провінціональний Заряд УКЮ на 1949-50 рік

На закінчення зїзду номінаційна комісія проголосила новий Пров. Заряд. Учасники одноголосно згодились. До Заряду ввійшли слідуєчі члени:

Володимир Зазуля — голова.

Віктор Байрак — місто-голова.

Віра Васишин — рекор. секр.

Мирослава Сосняк — коресп. секр.

Петро Козяк — скарбник.

Франко Павловський — п'ятий член.
Флявія Сацьків і Дарія Романюк — провірники.

Для ведення і поладження справ “Юнацтва”, органу У.К.Ю., вибрано особний комітет з слідуєчих:

Петро Козяк — скарбник.

Віра Васишин — секретарка.

Йосиф Кучмак і Наталка Кохан — провірники.

Амброза Томяк, Олеся Сосняк і

Йосифа Байдужа — асистентки.

Наш успішний зїзд закінчився. Але праця починається. Новий Пров. Заряд й місцеві заряди та всі члени тепер будуть разом виконувати пляни й рішення зїзду. Як виконують, то зробимо великий поступ і ціль організації У.К.Ю. буде виповнена.

Все залежить від нас. Мусимо зробити самі все, що зробити треба. Ніхто за нас нічого не зробить.

Берімось всі до спільного діла!

Що врадили й ухвалили, виконаймо по можності найліпше.

Постанови й Рішення Зїзду У. К. Ю. Алберти

На зїзді У.К.Ю. делегати формально внесли й затвердили слідуєчі рішення:

Відносно Організації У.К.Ю.

1. Рішено, щоб до Провін. Заряду входили окружні місто-предсідники. Округи назначить Провінціональний Заряд, опісля повідомить місцеві заряди даного округу, щоб разом вибрали одного члена й повідомить про вибір Пров. Заряд. Окружний місто-предсідник мавби відповідати за організацію і працю в назначенім окрузі.

2. Рішено, щоб кожний Окружний Зїзд був закінченням окружних реколекцій для молоді, від чого залежить праця і успіх відділів У.К.Ю.

3. Рішено, щоб при кожнім відділі У.К.Ю., при кожній парохії зорганізувати доросток У.К.Ю., себто молодший відділ У.К.Ю. На провідників цих відділів має кожний відділ вибрати відповідних до цього осіб, котрі в порозуміння з о. Парохом сейчас заберуться до діла,

4. Рішено, що орган організації “Юнацтво” як найкращий середник до поширення ідеї організації УКЮ, треба всіма силами поширити й фінансово піддержати. В тій цілі:

а) Кожний відділ вибере одного репрезентанта для “Юнацтва,” щоб збирав злеглі й нові передплати і дописував стало про всяку діяльність в відділі, та щоб при всяких нагодах збирав на прес-фонд “Юнацтва.”

б) Кожний відділ до двох місяців має улаштувати велику імпрезу з доходом на покриття довгу “Юнацтва,” або змусить заплатити \$2.00 кари від кожного члена відділу. Призначений час є місяці жовтень і листопад.

в) Треба зачати збирати оголошення до “Юнацтва.”

5. Рішено, щоб за всяку ціну постаратись для молоді У.К.Ю. і дітей літню оселю коло озера. Пров. Заряд має цією справою зайнятись і зачати потрібну акцію в порозумінні з окружними місто-предсідниками й місцевими зарядами,

Відносно духовного життя У.К.Ю.

1) Рішено, щоб всі члени кожного відділу в порозумінні з о. Парохом, відбули в часі великоднім реколекції, спільну сповідь, спільне св. Причастя і снідання.

2) Рішено зачати приготування, щоб члени У.К.Ю. могли відбутися замкнені реколекції крім тих, що відбуваються в часі Курсів.

3) Рішено, щоб відділи найменше три або чотири рази відбули спільну сповідь, св. Причастя і снідання, в часі якого хтось виголосить коротку, але належно приготувану промову.

4) Рішено, щоб всі відділи торжественно святкували день Матері й день Батька. В той день постараться, як можливо Службу Божу й спільно приступлять до св. Тайн, та приготувлять концертні програми, або принаймні гарний бенкет, щоб матерям і батькам оказати пошану. вдячність і любов.

Відносно культурно-освітньої праці У.К.Ю.

1) Рішено, щоб всі відділи започаткували бібліотеку, щоб члени мали змогу читати добрі книжки.

2) Рішено, щоб всі відділи приготувляти концерти й представлення, або принаймні аматорські вечори, та відвідати інші околиці, в цілі збирання фондів, без яких неможливий поступ.

3) Рішено, щоб Пров. Заряд виготовив плян поширення доброї преси. Члени У.К.Ю. в однім тижні відвідають всі дома й зберуть передплати залегні й будуть старатись приєднати якнайбільше нових передплатників, щоб в кожному домі була українська католицька преса.

Відносно спорту.

1) Тому, що спорт для молоді є цікавий, потрібний і в теперішніх часах необхідний. Рішено, щоб кожний відділ доконче зорганізував в себе спортову дружину дівчат і хлопців й приготувався до спортових змагань між відділами У.К.Ю. в окрузі, опісля між округами, а вкінці остаточні змагання за чемпіонат У.К.Ю. Алберти.

До спортових дружин У.К.Ю. мають належати тільки члени У.К.Ю.,

Заввага від Пров. Заряду

Ці постанови й рішення треба прочитати на перших зборах У.К.Ю. в кожному відділі й уложити наперед плян праці, щоб їх совісно виконати.

За Провін. Заряд,
о. С. Курило ЧСВВ, Провідник.
Вол. Зазуля — Голова.
Біра Васишин — Секр.

**Wedding Bells Chime
For The President****DOMINION HEAD WEDS JOHN PEDORA**

Miss Beth Myzack, President of the Ukrainian Catholic Youth of Canada, is now Mrs. Johnny Pedora of Winnipeg. Wedding bells rang out the glad tidings at St. Nicholas Church in Winnipeg on the afternoon of May 7th. The wedding was solemnized by the Rev. Father Firman of Toronto, Spiritual Director of the U.C.Y. of the Province of Ontario, and incidentally first cousin of the groom.

Assisting the wedding ceremony were the St. Nicholas Church Choir and Miss Helen Nykoruk, who sang the Ave Maria. Bridesmaids were Misses Mary Pasichny and Anne Pedora. Assisting the groom were Messrs. Peter Kozoris and Stephen Melkowski.

The reception was held in the Rose Room of the St. Charles following the ceremony. Mr. Johnny Pedora is employed by the Canadian National Railways and is a member of the Ukrainian Catholic Youth. The couple have made their residence in Winnipeg, following an extended trip through the United States to California and home via Vancouver.

Mrs. Pedora has been closely associated with the U. C. Y. since its early inauguration and succeeded Mr. John Kozoriz as Dominion President at the 1948 Ukrainian Catholic Congress held in Winnipeg. She is a member of the St. Nicholas Youth of Winnipeg.

At a special gathering tendered in her honour by the rest of the Dominion Executive, Mrs. Pedora stated that she will continue her U. C. Y. work for at least the balance of the term.

The Dominion Executive joins with the rest of the U. C. Y. organization in Canada in extending to Mr. and Mrs. Pedora the sincerest wishes of happiness.

TRUE HOME-LIFE

How sad it is to think that there are millions of homes where no true home-life exists. The blessings of happy, true home-life could be purchased so easily. The price would be only a few minutes daily, given to the family prayer of the rosary,

Члени У. К. Ю. в Калгарах, як також контестантки карнавалу, що відбувся 21-го травня, ц. р.



Зліва направо — перший ряд: Марія Фаріон, касієрка; Оля Солодка, бувша королева на 1948 рік; Геня Томашевська, контестантка; Мальвіна Решетило, королева на 1949 рік; Патриція Кобасюк, контестантка; Елсі Полівчук, заступниця голови У.К.Ю.; Анна Родак, секретарка.

Другий ряд: Петро Скавронський, Стефан Лупійчук, Емілія Макогоник, Анна Король, Гелена Сорока, Марія Козіцька, Іванна Олсен, Іван Липак, Йосиф Кравець.

Третій ряд: Франко Павловський, Іван Андрушак, Олекса Байрак; Стефан Солодкий, голова У. К. Ю.; Олекса Мостовий, диригент хору при парохії; Василь Липак; Василь Юхим і Джері Курчаба.

КАРНАВАЛ У.К.Ю. В РОБЛИНІ, МАН.



Імена контестанток, зліва до права: Ольга Кукурудз, Стефанія Лапка, Павліна Присляк, Вероніка Юрчик, Ольга Михальчук (Королева); Стефанія Свиденська, Аделя Крочак, Марія Лукаш, Ольга Маційовська, Анастасія Козаковська. (Павліна Філевич не присутна). Допис про це на сторони 16-ій.

What they say...about**FAMILY PRAYER and the ROSARY**

Prayer is conversation between God and man... Those who do not believe in prayer, never pray; they condemn something they do not know. If they did try, they would soon discover that no prayer is unheard or unanswered... — Fulton Oursler, Senior Editor of the Readers Digest.

Never did people need prayer more than at the present time. Yet in their hour of greatest need they have lost that which was indeed their birthright — the knowledge of how to pray... — Lord Halifax, former British Ambassador to the U. S. A.

We must return to the days when family life was simple and sincere. We must return to the beautiful, refreshing custom of family prayer. The family that kneels together in common prayer builds a fortress against the angry waves of evil and temptation... — J. Edgar Hoover, Director of the Federal Bureau of Investigation.

The Family Rosary centers upon essentials: prayer, family peace. The Rosary is a unique form of prayer and prayer is something to live by... — Hon. James A. Farley, former Postmaster General of the U. S. A.

The most perfect of family prayers is the Rosary. The Bible does not tell us we should say the Rosary. But it does tell us we should say the Rosary prayers!... So the Rosary is a chain of the Bible's most perfect vocal prayers.... — Hon. Clare Boothe Luce, noted playwright and author.

The family Rosary is a guarantee of God's constant blessing and protection. If we want our children to recognize the value of prayer — we ourselves must actually pray — before them, with them. — Loretta Young, acclaimed motion picture and radio star.

The return to family prayer in the spirit of our forefathers is a crying need of the hour. — H. I. Phillips, New York Sun columnist.

From the kitchen of the poor to the drawing rooms of the rich, prayers must ascend daily and incessantly to God or our civilization will grow worthless, will turn to ashes... — Philip Murray, President of CIO.

What could be more pleasing to God than a holy family, lovingly joining their voices to praise and honor Him and His Blessed Mother by the daily recitation of the Holy Rosary?... — J. Peter Grace, Jr.

There exists today no better antidote for the poisons engulfing the world than the daily family recital of the Rosary. — Hon. Frank Walker.

CHURCH LEADERS ABOUT THE ROSARY

Pope Pius IX said: "If you desire peace in your hearts, in your homes, in your country, assemble every evening to recite the Rosary."

Archbishop Ladyka, Winnipeg: "If everyone paid back the debt he owes to Our Lady,

She and the Rosary would have many apostles."

Archbishop Duke, Vancouver, describes the Family Rosary Crusade as: "Throwing a spiritual curtain around the people of Western Canada and Alaska, shutting off from them all possibility of harm from war or evil of any kind."

Pope Pius XII asked Archbishop Duke of Vancouver: "Are the people of your archdiocese saying the Family Rosary?" That was one of the first questions asked by His Holiness when Archbishop Duke visited Him recently.

Bishop Sawaryn, Edmonton: "I believe and trust that all the faithful of Ukrainian descent in addition to their magnificent services, beautiful churches... will reveal new sources of their love through the daily recitation of the Rosary."

Bishop Roborecky, Winnipeg: "Destruction or prayer is now our choice."

Bishop Hill, Victoria: "The only real D.P. in the world today is Christ, and this Family Rosary Crusade is out to re-instate Him."

THE ROSARY

There is one harp that any hand can play,
And from its strings what harmonies arise!
There is one song that any mouth can say,—
A song that lingers when all singing dies.
When on their beads Our Mother's children pray,

Immortal music charms the grateful skies.
— Joyce Kilmer.

There is no greater hope for men than the sight of father, mother, brothers and sisters on their knees together in the quiet of their home saying the Rosary. On their lips, the Words of God.... In their hearts, the Love of Mary... Within their home, all the special graces and blessings God pours down on those who make their home a home of the Daily Family Rosary.

Cicero tells of a man who came weeping to his friend with the news that his wife had hanged herself on a fig tree in their garden. The friend replied: "I wonder if I could have some slips from that same tree to plant in my garden."

* * * *

An absent-minded professor went 'round and 'round in the revolving door until he finally realized what he was doing. "Goodness me!" he muttered as he went around again, "was I coming in or going out?"

* * * *

A visiting official delivering an address on the evening of his arrival, told several anecdotes that he planned to repeat at a luncheon the next day, so he asked the newspapermen not to publish them. As a result, a cub reporter ended his article with this sentence: "The official also told a number of stories than cannot be published."

Religious Persecution of the Ukrainian Catholic Church by the Communist Regimes of Europe

A brief informative memorandum submitted to the Government of Canada by the Ukrainian Catholic Council of Canada on behalf of the persecuted and martyred Ukrainian Greek-Catholic Church both in Western Ukraine and in the territories West of the Curzon Line.

(Continued from last issue)

B. Imprisonment of Church Hierarchy and Enforced Church Union

1945

The Communist regime decided to abolish and obliterate the Ukrainian Catholic Church, and to accomplish this it imprisoned the Church Hierarchy:

1. The Metropolitan and Archbishop of Lwiw, Dr. Joseph S.ipyj. (Metropolitan Sli-py was last in a concentration camp, Wor-kuta, on the Kama River).

2. Auxiliary Bishop of Lwiw and formerly Bishop Ordinary of the Ukrainian Catholic Church in Canada, Dr. Nicetas Budka. (Bishop Budka has either died in a concentration camp on the Azov Sea, or is still alive but mentally and physically broken).

3. Bishop Auxiliary of Volynnia, Dr. N. Czarnetski. (Bishop Czarnetski was deported and imprisoned in the same concentration camp as Metropolitan Sli-py. He is probably still alive).

4. Bishop Ordinary of Stanislawiw, Dr. Gregory Chomysyn. (Bishop Chomysyn was imprisoned, deported to a prison in Wynnica or Kiev, where he died during the winter of 1945-1946).

5. Auxiliary Bishop of Stanislawiw, Dr. John Latyszewski. (Bishop Latyszewski was imprisoned, deported to an unknown prison. His fate is unknown....)

1946

On March 8-9, the Soviet authorities arranged an outrageous travesty of a Church Synod in Lwiw, where was announced the return to the Eastern Church of the Soviet Union of all Ukrainian Catholic clergy and faithful alike. A new wave of persecution and imprisonment followed this missionary act of the Muscovite church against those who would not obey the resolutions of this religious mockery.

6. Bishop Ordinary of Peremyszl (Przemysl) Dr. Josaphat Kocyłowsky. (Bishop Josaphat Kocyłowsky was brutally beaten by the Communist Polish Police, was ejected from his diocesan See, and died in a Soviet prison that same autumn).

7. Bishop Auxiliary of Peremyszl, Dr. H. Lakota. (Bishop Lakota suffered the same fate as his immediate superior, Bishop Kocyłowsky, but it is not known whether he is still alive).

1947

8. Bishop Ordinary of Uzhorod in Carpatho-Ukraine, Dr. Theodore Rhomza. (Bishop Rhomza was returning to Uzhorod from an important religious celebration at Luczky

Welyki when he was murdered by a Soviet tank formation on November 1st, 1947).

Note: His Excellency Dionysus Niyerady, Bishop Ordinary of the diocese of Krizevci in Jugo-Slavia, was probably poisoned in 1940-41. (The present Bishop, Dr. Janko Simrak was nominated and consecrated as Bishop of Krizevci, but he is not permitted to perform his religious functions. His present fate is difficult to ascertain).

9. Liquidation of Ukrainian Catholic diocese of Marmarosch in Roumania took place in 1948. Union with the Roumanian Orthodox Patriarch was forcibly perpetrated against the wishes of the Ukrainian Catholics.

C. Outstanding Examples of the Religious Persecution of the Ukrainian Catholic Clergy.

(After the Soviet armies had recaptured Western Ukraine in 1944).

1944

1. **Rev. A. Boychuk**, rector of the Catholic seminary at Stanislawiw, was arrested in the fall by the NKVD and deported to a Siberian concentration camp.

2. **Rev. O. Vaprowich**, assistant rector of the Stanislawiw seminary, was arrested by the NKVD in December. His fate is unknown.

1945-1946

3. **Rev. John Chorniak**, rector of the Ukrainian Catholic Seminary at Lwiw, was arrested by the NKVD. Rev. Chorniak died in prison.

4. **Rev. Joseph Ostashevsky**, parish priest of the village of Pidberiztsi, was arrested by the Communists in March, 1946, and taken to a concentration camp where he died in August, 1948.

5. **Rev. Wasyl Lonchyna**, parish priest of St. Nicholas church in Lwiw, was arrested in 1946 and sentenced to 10 years in jail, where he died in 1948.

6. The following representative clergy were unjustly arrested by the Soviet police and have vanished. **Where are they?**

— The Provincial of the Basilian Order of the Province of Galicia, Very Rev. W. Hradiuk.

— Rev. Burnadz, professor of religion at the Seminary of Stanislawiw.

— Rev. M. Pelech, Rev. Markian Kohut, Rev. Marian Sawchyn, of Zhovkwa. (These belonged to the Basilian Order).

— Rev. Methodius Borsia, Rev. O. Chepil, Rev. E. Bobretski of the Basilian House in Lwiw.

(Concluded in next issue)

Jan 49
Tyrkalo Ted
Stony Plain, Alta

MAKE
Every Ukrainian
HOME
A HOME
OF A
DAILY
FAMILY
ROSARY!
